THEOLOGY

A MONTHLY REVIEW

L. No. 319 JANUARY, 1947

Editorial

Towards the Conversion of France - *Montgomery Belgion*

Archbishop Ussher's Scheme of Church Government - - - - - - - *F. R. Bolton*

Village Gossip - - - - - - - *A. C. Scupholme*

Why You Should Read It—IV - - *The Bishop of Hereford*

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L. L JANUARY, 1947 No. 319

Editorial

We may not have found in the Church in Wales very much to write me about, but the Reconstruction Scheme, 1946-65, which was proved by the Governing Body last September, sets a good example the Church of England. It is the outcome of a comprehensive vey of the probable needs of the Province during the coming cades, taking into account the shortage of man-power for the nistry, and the necessity to suppress by grouping a substantial mber of incumbencies and to increase the stipends of the clergy. policy which will apply to the whole Province, and which will be t into operation in a series of clearly marked stages, has thus been opted, and the Church knows where it stands in the matter of re-nstruction and to what it is committed.

In England, on the other hand, unless we are misinformed, this is from being the case. Many reports have been prepared, many ive or pathetic speeches have been made, and a variety of proposals s been canvassed. But what so far has been the result? It does not pear that anyone knows what is going to be done. Has the Church England decided, for example, how it is going to meet the state things brought about by the shortage of clergy? Of course, the oblems of the Church of England are much more complicated than ose of the Church in Wales, but this circumstance demands even arer leadership and firmer resolution on the part of those who are sponsible for framing policy. If the Church could be shown what anges in its system must be carried through, the principles upon ich they will be based, and the burdens that will have to be ouldered, a deliverance would be afforded from the present con-ion and frustration.

The Archbishop of York, addressing the Liverpool Diocesan Con-ence in November, suggested certain changes in the organization the Church of England, as indeed he has done before, and he added: Churchmen ought to face up to the tremendous problems of the day d be more ready to make changes—to adapt the organization of the urch to the new situation which it has to meet. There should be no lay."[1] Quite so; but why is there still delay? A speaker in the Church sembly is reported to have said that the genius of the Church of gland seemed to be an infinite capacity for taking time. We are not nd to the virtues of this genius, but here is a point at which it is a elancholy tradition that must be broken. We wish the Archbishops ould say not only what changes in the organization of the Church of gland they deem to be requisite, but just how those changes can be ade with "no delay."

[1] *Manchester Guardian*, November 8, 1946.

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Towards the Conversion of France

In 1943 the Church Assembly resolved to appoint a commission o evangelism, and in 1945 the report of the commission was mad public.[1] In THEOLOGY it was reviewed in No. 304 (October, 1945) The reviewer wrote:

> This is a document which issues from a Church so little withdrawn c detached from the world it is attempting to influence that it lacks the powe to penetrate it to a depth sufficient to influence it radically.

In No. 307 (January, 1946) the report was the subject of furthe comment by the Editor. He referred to its proposals as "flamboyant" and to its lack of "a glimmering sense of what is meant by the secu larization of the modern mind." It is as a sequel to those two set of remarks that I offer the present article.

About the report, which I am afraid I have not read, I have nothing to say. But there is a missionary problem in France as well as in England. It occurs to me that at least some readers of this periodical whatever they think or do not think of the report, may from time to time give their minds fleetingly to the vast question of how, if at all the Body of Christ is to be built up in our day. To them, accordingly a rough outline of the way in which the missionary problem in France is regarded and is being tackled by the Church of Rome should be welcome.

First of all, I ought to point out that, despite appearances to the contrary, the influence of the Church of Rome in France at presen is weak. It is true that the new progressive party of the centre, the Mouvement républicain populaire, is a Roman Catholic politica party, and that it had more seats than any other party in the second Constituent Assembly. It is true that the anticlericalism which wa so active against the Church in the early years of the century now seems to have expired. But both these facts are deceptive.

In 1940 elements of the Gallican Church tried to take advantage of the advent of the Vichy Government and brought pressure to bear upon it in order to have the Church given a position analogous to that which it occupies in Franco Spain. But although negatively Vichy displayed an almost sublime gubernatorial incompetence at all levels below Marshal Pétain himself, and positively perpetrated colossa blunders—so that its in many ways admirable political programme remained a dead letter—of that particular colossal blunder it steered clear.

Nevertheless, the attempt to win for the ecclesiastical organization an unholy political control had occurred, and when "liberation" arrived the attempt was not forgotten. Twice in the spring of 1946 the Church was shown that it must sing small. The first occasion was when the first Constituent Assembly failed to grant subsidies to ecclesiastica schools. The French episcopate protested as a body, and the protes achieved no result. The second occasion was when the elementary schools of Alsace were secularized. This time the French clerical pres

[1] *Towards the Conversion of England.* Church Assembly, 1945. 1s.

otested. Yet among the elected representatives of Alsace in the ssembly there was not a single dissentient, and their acquiescence fficed to justify the Government in ignoring the protest.

On each of these two occasions voices of the Church would not have oken in vain, and indeed there would have been no cause for the ices to make themselves heard, if the opinion of the Roman Catholic ty had been still powerful enough to exact consideration from the religious majority of the French nation. It is because the Church of me has now become powerless in affairs which it still considers to within its province, but which the State regards as purely secular, at French anticlericalism is dead. Hostilities against the Church ve ceased in France, not because the Church has recovered ground, t because they would now be a waste of ammunition. The battle is er because it is regarded as won.

Of course the present situation has come about gradually, and its igins lie far back. Deep in the French subconscious lies the ineffaceble memory of the trick played by Francis I in 1515, when he placated e Pope at the expense of both the French clergy and the French ople. A popular antipathy to Rome was then generated which rvives to this day. Furthermore, if the French working class is religious, it cannot be said that this class has been lost to the Church. e Church never had it. The French urban worker discarded religion the day the industrial revolution uprooted him from the fields. ike in town and country the popular mind has associated the Church th the propertied class. On top of all, there has been a more recent terioration. As the reading, and even the possession, of a family ble have gone out of fashion in England, so in France the religious nsciousness has atrophied. The existence of God is no longer disted; it is ignored. Values are entirely scientific, and not so much aterialistic as pseudo-spiritual. Yet whatever the errors of the man Church, its most implacable enemies would not accuse it of lack of realism. It has been aware of the true state of affairs, and it s meditated remedies.

In 1943 two priests with a long and varied experience of the French rking class, the late Abbé H. Godin and the Abbé Y. Daniel, proced a sensational book.[1] It is a book which thoroughly reconnoitres e missionary field in France and discusses how it might best be tilled. e book has already borne fruit, and some of its most radical sugstions regarding missionary work in France have been put into actice. Then, two years later, in 1945, another and larger book was blished by the Abbé F. Boulard. This deals with the missionary oblem in country districts.[2] The paragraphs which follow do but mmarize the main recommendations of these two books. To the st I shall refer as Godin, and to the second as Boulard.

What must immediately strike any one who opens Godin is the clear

[1] *La France Pays de Mission?* Editions du Cerf. On sale as I write at La Maison x, 11, Dacre Street, S.W. 1. 4s.

[2] *Problèmes missionnaires de la France rurale.* Editions du Cerf, 2 vols., 1945. *Cf.* also Le Bras, *Introduction à l'histoire de la pratique religieuse en France.* Paris: Presses iversitaires, 2 vols., 1930.

grasp which it displays of the meaning of "the secularization of th modern mind," to quote the phrase used by the Editor of this periodica It is possibly of minor import that only one French person in ten no communicates. The gravity of the situation is indicated by the fa that nine million out of the 18 million French urban workers have n inkling whatsoever of the meaning of the Church or of the nature religion. The same blank ignorance is met with in the country. Th peasant traditions are dying out. Among the country folk as elsewhe new values are coming into favour, and they are far from bein Christian. Boulard mentions a priest who was sent to spend Hol Week in one village of an area where half the children are not baptize and only a quarter of them go to Sunday school. The priest wa billeted with a family of farmers. He found that this family did n know the first word about religion, and in order to speak to them his office he hit on the device of first showing them some picture pos cards which he had brought back from the Holy Land. The choice gambit is eloquent. Boulard also tells of a village mayor who calle on the ordinary of his parish in order to beg him to provide the villa church with a priest. As an inducement, the mayor said: "He will b able to celebrate mass at any hour he pleases. Nobody ever goes. "Why then do you want a priest?" the bishop asked. "Oh, it lool well."

However, even to suppose that the presence of a priest looks we is something. In general, religious traditions are more lively in t country than in the French towns. According to Boulard, not mo than 2 per cent. of the 19½ millions who form the rural populatic of France lack some link with a church. If the rural areas term indifferent add up to three-fifths of the map, even these bear con parison with urban parishes looked upon as "good." In the Depar ment of Seine-et-Marne a quarter of the population goes to East mass. In the "best" middle-class parishes in Paris the communican are not more than 15 to 20 per cent. of the population, and in workin class parishes not more than 7 per cent.

All this amounts to saying that there are in France two missic fields, and they are sharply distinct. On the one hand, there are t indifferent among whom it is possible to speak of Christian culture still subsisting. On the other hand, there are the pagans, as they a called, to whom Christianity is unknown and unintelligible. It obvious that each of these two distinct mission fields requires to dealt with separately and differently.

Yet forthwith one thing may be said respecting the two of them. is that missionary work cannot be left to parish priests. In count districts in France the average age of parish priests is too high for t efficient discharge of parochial routine. Were there more young priests, falling away from the Church might be slower. Even so, t parish priest cannot be a missionary. Especially in the towns, the da round absorbs all his time. A working-class *arrondissement* of Paris m number between 250,000 and 300,000 souls, of whom perhaps n 10,000 ever communicate. Nevertheless, the thirty or forty priests w have the cure of souls in the *arrondissement* will be fully occupied wi

rks and with meeting the spiritual needs of their flocks. The pastors ll be all the more busy that the flocks form, so to speak, small ands in a vast sea of paganism. In the country one priest is often trusted with a number of scattered parishes, and he exhausts himself in vering many miles on a bicycle in order to attend to them all incom-tely. In both town and country a parish priest is expected to baptize the children brought to him regardless of whether or not the par-ts are churchgoers, to marry couples making to church the only visit their lives, and to bury all dead he is asked to bury even if the rela-es never do a hand's turn for the parish. All that does the Christian th little good, but it keeps the priest's nose to the grindstone. In y event, mission work must not be left to parish priests because it a specialist's job. On this both Godin and Boulard are agreed. ission work needs to be entrusted to specialists, and the specialists ed to be trained.

Wherever specialists have been put to work in the French field of indifferent they have obtained results described as astonishing. his is the field in which the faithful laity can do a great deal merely setting an example. Too often the faithful of a French parish form mediocre and tepid flock. If they were animated by an awareness constituting a fellowship, and set the tone of a properly Christian haviour in their daily lives, they might indeed become the leaven the lump. They might exert a radiating influence. Youth organiza-ns attached to the Church can also do a great deal in this field. But country districts parents sometimes shrink from letting their children associated with the parish church for fear of antagonizing influential ighbours. It is these influential people in a locality upon whom issionary work should first be concentrated. But that is not a job the parish priest. It requires a specialist. Likewise, when a youth ganization succeeds in attracting the young of indifferent families church, the faithful sometimes incline to adopt towards the new-mers the attitude of Pharisees. Priests in their turn frequently make e mistake of insisting that neophytes shall give evidences of a moral rity and of a standard of rectitude which among the faithful, in ing taken for granted, are never inspected. There again a specialist eric would be of inestimable advantage. He could be trained to courage and to fortify the first timid approach to the altar, and o to dissipate that chill which so often clutches at the heart of the ophyte as soon as he or she wishes to mix with the established church-ers of a parish.

Where are the missionary specialists to be recruited? According to oulard, too many priests in France are allotted jobs which could ually well be done by laymen. Priests are made managers of welfare cieties, warehouse clerks, or book-keepers. If half the number of men w in the French secular priesthood were trained to be mission-ies, and given only missionary work to do, how far more encouraging e religious health of France might be!

Supposing some interest is found in these remarks concerning the ctics which it has been thought desirable in France to recommend reviving the faith among the indifferent with whom Christianity

is still traditional, it is when we turn to the recommendations for carrying the Gospel successfully among the French pagans that we are likely to find Godin most stimulating and most exciting.

Godin voices the conviction that the parish priest is utterly incapable of carrying the Gospel among the pagans. No parish band of churchgoers either, he is likewise convinced, can bring pagans in any number to embrace the faith. Both the pagan working world and the pagan world of play ignore religion. Especially at play is the partition between churchgoers and pagans as a water-tight door. It is not that films, newspapers, books, sport, the dance hall and the music hall, the youth hostel and the holiday camp, are made or conducted in any spirit hostile to religion; it is far worse, that they are made or conducted as if religion did not exist. This means that the pagan has grown up and leads his daily life without consciously missing it. To him churchgoers are merely an eccentric sect.

If, then, the parish priest is powerless, and the adult churchgoers of a parish are powerless, so are the youth organizations associated with the parish, organizations such as the Jeunesse d'Action catholique and the Jeunesse ouvrière chrétienne. The eighteenth *arrondissement* of Paris is a working-class quarter. It has a population of 285,000 souls and no fewer than 230,000 of them are pagans. Here the Jeunesse ouvrière chrétienne has four sections, one with fifteen members. What can the four sections do towards converting 230,000 people? The town of Lille in the north of France has about the same population. There the Jeunesse ouvrière chrétienne is much stronger. It has seventy-five sections. Yet the mass of the Lille proletariat remains untouched. No doubt it would be least difficult to draw the best of the pagans into the Church while they were young. But to the *élite* among the pagan youth it does not seem that the Church responds either to their desires or to their dreams, and they turn elsewhere.

No, even more than the field of the indifferent, the pagan mission field in France requires specialists. For the pagan mission field moreover, the specialists need to be of two kinds, lay and sacerdotal. Each kind needs a careful training, and the training of each kind must be distinct. It would be wrong to suggest that in the pagan field the missionary priests are more important than the lay specialists, or *vice versa*. Both are equally essential. But the time for the priest to come on the scene is late.

The first thing to understand about the pagan mission field is that single conversions are futile. They are almost bound to end in a relapse. In any event they cannot meet the case. Of course the gain of even a single soul is not to be despised. But if paganism is to be overcome even in some small degree, more is necessary. In some way or other new Christian fellowships must be founded. For this the chief reason lies in the present circumstances of the pagan.

No human being lives his life in isolation, least of all the manual worker in a large town. He, far from being isolated, belongs usually to a number of groups. To expect him (or her) to embrace Christianity at the price of relinquishing all the human contacts with which he (or she) is familiar and of starting afresh among probably

spicious strangers with queer and alien ways of their own, is asking o much. Nobody is going to turn Christian if it means becoming Ishmaelite.

Moreover, it is only as one of a group that the average western man n become religious. In fact, it is only as one of a group that he leads y human existence at all. A member of the French working class at y rate is certainly not strong-minded enough as a rule to stand one. Observers with wide experience of both peasants and urban orkers[1] estimate that even a strong-minded person is between and 80 per cent. his *milieu* and only between 20 and 40 per cent. s own man. As for the weak-minded, who are the great majority, y are 99 per cent. the group amid which they live. It is not that the ntal climate of the group and its whole attitude to life act upon individuals composing the group as a determining imperative. ne individual is never told that he should think thus and thus. e is subjected to a continuous imperceptible pressure, and sooner later, according to his strength of mind, he becomes more or less instinguishable from his fellows. If, then, pagans are to be converted, ey need, in order that their conversions should be numerous and rmanent, to be brought into the Church in groups, each of which ll come to constitute a Christian fellowship of itself.

The first thing to understand about the pagan mission field being at single conversions are futile, the second thing to understand is at pagans neither speak the language nor think the thoughts of urch people. The mass of the indifferent, amid whom Christian lture can be said to survive, is no doubt familiar with the message the Church even though that message, so far as they are concerned, w falls on deaf ears. The pagans are not familiar with it. It is not mething which they have been offered and rejected. To them it is t only unfamiliar, because they have never heard it; in the terms in ich it is received by those who have been brought up in a religious mosphere, it is also meaningless.

From this fact it follows that the foundation in some pagan group of nucleus of prospective converts is not a sacerdotal job. It is not a b for priests. It is a job for the lay specialist. That does not mean at in the pagan mission field priests have no part to play. On the ntrary, the part allotted to them is vital. But, as I have said, the ne for the priest to come on the scene is later. It will be once the cleus, having been founded, is ready to receive definite religious struction and encouragement. The priest will have to be a specialist ery whit as much as the lay missionary. He will have to be preinent in tact and understanding. He must be equipped to enter o the still semi-pagan point of view and attitude of mind. He must prepared and willing to receive the members of the nucleus into the

[1] *Cf.* Gustave Thibon, *Retour au Réel* (Lyons, Lardanchet). I should like to take opportunity of calling attention to this French Roman Catholic writer, Gustave ibon, a self-educated peasant who expounds orthodox Christian moral philosophy language intelligible to the ordinary newspaper reader. In another of his books, *agnostics*, the socialist and nationalization racket is exposed with a simple mastery essentials that is devastating. M. Thibon tells me that it has been translated.

Church on their own terms, and to help them to form a fellowship o their own of which he will be the minister. It will then be for him gradually to transform their outlook, their whole mental climate But the essential prerequisite of all that, the foundation of the nucleus is a feat to be achieved by the lay specialist missionary. Yet withou a priest to support him the whole of the lay missionary's efforts wil be in vain. It follows that lay and sacerdotal missionaries need to b paired off, and each pair to operate in the most intimate liaison. Fron the moment the lay specialist goes to work, the missionary priest mus be at hand, ready to take his cue as soon as the lay specialist gives it t him. For the cue has to be taken promptly, and the missionary pries must be fully aware of the expectations of the particular people he i going to have to deal with.

The lay missionary will go about the foundation of a nucleus by operating either singly or as one of a team and entering some one o other of all existing human circles in the pagan field, whether formed for work or for play. The French call such lay missionaries *militants* and the *militant* described in Godin needs to be of a very special kind It is at this point that the plan of campaign laid down in Godin wil perhaps seem most arresting. Man or woman, girl or boy adolescent the lay missionary not only needs to be trained, but also to be pecu liarly gifted. Those among whom he or she goes should feel that h or she is one of themselves. Simulation would be fatal. It is not enough that they shall look on the presence of the *militant* among them as norma whether at work or at play. It is equally essential that the *militant* shal be able to enter into their minds and to make his earliest references t religion in a form reconcilable with their point of view. In fact, th qualifications declared in Godin to be needed by a lay *militant* remin me of that Jesuit missionary who, in order to convert the Chinese first learned their language and then taught the Celestial Empero mathematics.

Another thing is that lay missionaries in the pagan field need no invariably have reached the stage of being professed Christians them selves. On the contrary, it is claimed in Godin that much can b accomplished by those whom it terms *intermediate militants*. As a huma being may be the carrier of a contagious disease without having it, s there may be missionary carriers, men or women who can influenc their associates at work or at play all the more forcefully toward embracing religion because they themselves have not yet been con verted, and are still no more than fired with enthusiasm for the sus pected potentialities of religious faith. A missionary carrier will stan nearer to the pagans, both mentally and spiritually, than a convert o a native Christian. He or she will unmistakably speak the paga language and will be able to introduce naturally the topic of religio according to pagan modes of thought. Furthermore, he or she will b able to make contacts from which, out of fear of moral contaminatio a professed Christian would recoil.

The actual approach in any particular circle will of course var with the kind of pagans being missionized. It would be fatal t employ in one circle tactics appropriate to another. Godin dea

mainly with the mission field provided by the French working class. ntirely different tactics have to be adopted in dealing with circles rmed of members of the lower middle class. According to Godin, ne white-collar worker in France is at once more timorous and more lfish than the factory hand or other manual worker. His sense of llowship is much weaker. Often it hardly exists. The French pro-tariat possesses natural virtues. It is generous and honest, and it kes the rendering of mutual help for granted. Godin would have it rne in mind how large friendship looms in the existence of members f the French working class. Often they can readily be brought to elcome Christianity as friendship.

More generally Godin dwells on the ultimate missionary power of hristian charity. To judge from the interpretation which the Iona ommunity has given in Govan to the Parable of the Good Samaritan,[1] is is not altogether unrecognized in this country. The Iona Com-unity, I feel, would also understand what is perhaps the most striking roposal in Godin, and one which I have deliberately left to the last. hether professed Christians or *intermediate*, the lay *militants* are ecommended to undertake their missionary task most often without laiming to represent any definite Christian organization. Whether ey go to work singly or in teams, their influence should be *discreet* nd *deep*. That is to say, they are to operate below the surface. Not to eat about the bush, let us admit that their work will have to be landestine.

I understand that such clandestine missionary work is being carried n among French pagans now. Precisely because it is clandestine othing can be said about it. I need hardly add that no notable sults are being expected for at least a generation.

MONTGOMERY BELGION.

Archbishop Ussher's Scheme of Church Government

ARCHBISHOP USSHER'S scheme for the conjoining of Episcopal and resbyterian Church government has often been misrepresented. rofessor Norman Sykes, though content with the size of the modern iocese, agrees that this scheme "has not received the attention it erited, either from contemporaries or modern reformers."[2] It is in he belief that Ussher's plan may bear upon some pressing modern roblems,[3] and point the way to their solution or at least form a basis r discussion, that I venture to set it forth in its historical setting.

Archbishop James Ussher is far too little known in this country part from his unfortunate Biblical Chronology. His gigantic learning

[1] George MacLeod, *We Shall Re-build: The Work of the Iona Community on Mainland nd on Island* (Glasgow: The Iona Community, 2s. 6d.), pp. 105-6.

[2] THEOLOGY, March, 1946.

[3] Among them the size of the modern diocese, synodical action, restoration of Church discipline and Church Union.

is overlooked. It is forgotten that he was the first Anglican to reject the Pauline authorship of the Epistle to the Hebrews and to establish the authenticity of six of the genuine Ignatian Epistles. Although Ussher did not publish his important work on the Ignatian writings until 1644, he was most careful in his earlier defence of Episcopacy[1] to confine his quotations from Ignatius to what later he demonstrated to be the genuine Ignatian writings. Hitherto, Anglican writers of the highest order—Whitgift, Hooker, Andrewes and Jeremy Taylor—had greatly weakened their case in accepting, with the Romanists, the authenticity and integrity of the twelve Ignatian Epistles of the "Long Recension." "To the critical genius of Ussher," declares Lightfoot, "belongs the honour of restoring the true Ignatius." "Altogether [this discovery] showed not only marvellous erudition, but also the highest critical genius."[2] Whatever Ussher may say, therefore, on the subject of Church government deserves to be heard with respect.

Moreover, he was a great student of Church history, and had collected the main documents relating to the diocesan organization of the Irish Church in the eleventh and twelfth centuries.[3] He knew, therefore, of the "City bishopricks" which had been set up in the Hiberno-Scandinavian settlements of Dublin and Waterford (and perhaps Wexford) in the eleventh century, and that the rural deaneries of his former diocese of Meath had at that time been small dioceses which were not altogether absorbed into the larger diocese until the thirteenth century.[4] Moreover, Provincial and Diocesan Synods had in Ireland survived the Reformation.[5] Ussher's contemporary and Suffragan, William Bedell of Kilmore (1629-41), made a deep impression by his constitutional government of his diocese, and by holding a Sacred Synod in his cathedral at which twenty-two Canons were passed, the Canons of ancient Synods in each case being quoted as authority.[6] When the leading Presbyterian ministers in Edinburgh heard an account of Bedell from one of his clergy, they said with one mouth: "What have we done? If the King will give us such bishops as this, we will beg them on our knees and receive him with all our hearts." Again ecclesiastical discipline, which is the key-note of Ussher's scheme, was more firmly planted in the Irish than in the English Church.[7] So when Ussher, as Primate of All Ireland, with-

[1] *The Original of Bishops and Metropolitans briefly Laid Down*, pub. 1641.

[2] Lightfoot, *Apostolic Fathers*, Part II, vol. i, 231. See also 237 *sqq.*

[3] *Veterum Epistolarum Hibernicarum Sylloge*, *Works*, ed. Elrington, iv, 385-572.

[4] It was enacted at Kells in 1152 that as the Bishops of these small sees died they should be replaced by Archpresbyters (or Rural Deans).

[5] "Let me observe further to your Grace," wrote Archbishop King to Archbishop Wake in the year Convocation was silenced, "that the clergy of Ireland never made such a submission as the clergy of England to King Henry the Eighth. . . . The Diocesan Synods are kept up in many dioceses."

[6] T. W. Jones, *A True Account of the Life and Death of William Bedell* (Camden Society), 164-9.

[7] As late as 1711 "a Synod of the Archbishops, Bishops and the rest of the clergy of Ireland passed five new Canons dealing exclusively with ecclesiastical discipline."

ood Strafford, Bramhall and Laud he knew that he was fighting
r a free national Church of greater antiquity, which had preserved
) a greater degree small dioceses,[1] synodical action and Church
iscipline.

Against this background let us examine Ussher's scheme which was
rst proposed in 1641. (Ussher had left Ireland, never to return, the
revious year.)

The four propositions (set out below) are preceded by a long
reface in which Ussher points out that the Presbyters of the Church
f England are charged at their ordination[2] not only to administer the
octrine and sacraments, but "the discipline of Christ." From the
stimony of Ignatius and other Fathers he demonstrates that the
resbyters in the primitive Church "had a hand not only in the
elivery of the doctrine and sacraments, but also in the administration
f 'the discipline of Christ.'" The following passage in Ussher's
imitable style illustrates the care with which he stated his case:
For with the Bishop the rest of the dispensers of the word and
acraments joined in the common government of the Church; and
herefore, where in matters of ecclesiastical judicature Cornelius,
ishop of Rome, used the received form of 'gathering together the
resbytery,' of what persons that did consist, Cyprian sufficiently
eclareth when he wished him to read his letters 'to the flourishing
lergy which there did preside' or 'rule with him'; the presence of the
lergy being thought to be so requisite in matters of episcopal audience
hat in the fourth Council of Carthage it was concluded 'that the
ishop might hear no man's cause without the presence of the clergy';
hich we also find to be inscribed unto the Canons of Egbert (Excerp-
ion. Egberti) in the Saxon times, and afterwards unto the body of
he Canon Law itself (15 qu., 7 cap., Nullus). True it is that in our
hurch this kind of Presbyterial government hath been long disused,
et seeing it still professeth that every pastor has a right to rule the
hurch (from whence the name of Rector was given unto him) and
) administer the discipline of Christ, as well as to dispense the doctrine
nd sacraments, and the restraint of that right proceedeth only from
he custom now received in this realm; no man can doubt but by
nother law of this realm this hindrance may well be removed." It is
ith the purpose of restoring the constitutional government of the
rimitive Church, together with "the discipline of Christ," that
Ussher sets forth the following plan: "How the Church might be
ynodically governed, Archbishops and Bishops being retained."

I. *The Weekly Parish Meeting.*—There was to be a weekly meeting
f the "Incumbent Pastor, Churchwardens and Sidesmen" to report
n the scandalous in the congregation, and to administer admonitions
nd reproofs. "If these can by no means be reclaim'd, they may be

[1] At the Reformation there were nearly twice as many dioceses in Ireland as there
ere in England (excluding the four in Wales).

[2] Ussher adds that St. Paul's exhortation to the elders of Ephesus concerning their
versight and government of God's congregation was appointed for the Epistle.
The Restoration Revisers significantly transferred Acts xx to the Consecration of
Bishops.

presented at the next monthly Synod, and in the mean time be debarr'd by the Pastor from access unto the Lord's Table."

II. *The Rural Deanery to become a Miniature Diocese with a Monthly Synod.*—"Whereas by a Statute in the 26 of Henry VIII (reviv'd in the first of Elizabeth) Suffragans are appointed to be erected in 26 several places of the Kingdom,[1] the number of them might well be conform'd unto the several Rural Deaneries, into which every Diocese is subdivided; which being done, the Suffragan (supplying the place of those which in the ancient Church were called Chorepiscopi) might every month assemble a Synod of all Rectors and Incumbent Pastors, within the Precinct and according to the major part of their voices, conclude all matters which were brought into debate before them." Impenitent persons presented from the parish meeting, if still impenitent, should by this Synod be excommunicated.

III. *Diocesan Synods.*—The Diocesan Synod might be held once or twice a year and discuss matters of great moment. This would consist of "all Suffragans, and the rest of the Rectors and Incumbent Pastors, or a certain select number of every deanery within the diocese, with whose consent, or the major part of them, all things might be concluded by the Bishop or Superintendent,[2] call him whether you will; or in his absence, by one of the Suffragans, whom he shall depute in his stead to be moderator of that assembly."

IV. *The Provincial Synod and National Council.*—The Provincial Synod is to consist of "all the Bishops and Suffragans, and such other of the clergy as should be elected out of every Diocese within the province; and the Archbishop of either province[3] might be moderator of this meeting, or in his room some one of the Bishops appointed by him. . . . This Synod might be held every third year; and if the Parliament do then sit, according to the rule of the triennial Parliament, both the Archbishops and provincial Synods of the land might join together and make up a National Council wherein appeals from inferior Synods might be received, all their acts examined, and all ecclesiastical constitutions which concern the state of the Church of the whole nation established."[4]

"The original of this," writes Dr Nicholas Bernard in a Note to the Reader, "was given me by the most rev. primate some few years before his death, wrote throughout with his own hand, and of late I have found it subscribed by himself and Dr Holesworth." After the four propositions is a note by Ussher and Holesworth: "We are of the judgement that the form of government here proposed is not in any point repugnant to the Scriptures, and that the suffragans mentioned in the second proposition may lawfully use the power both of jurisdiction and ordination according to the word of God and the practice of the ancient Church." In effect, the Rural Deanery would become a miniature Diocese[5] and the Diocese a miniature Province.

[1] Burnet, *History of the Reformation*, i, 259 gives the names of the twenty-six places.
[2] Ussher's marginal note: Bishop or Superintendent. "ἐπισκοποῦντες id est, superintendentes; unde et nomen episcopi tractum est," Hieron. ep. 85 ad Evagrium.
[3] Ussher had England in mind, and not Ireland, which had four provinces.
[4] Ussher, *Works*, ed. Elrington, xii, 527-536.
[5] The history of the diocese of Meath would be reversed.

Ussher's plan was first proposed in 1641.[1] It was favourably received by a sub-committee of divines appointed by the House of Lords. Seven years later a conference was held at Carisbrooke, at which the king sought the advice of Ussher and other bishops. "The Irish Primate would not hear of the plan for abolishing bishops, but once more he proposed the scheme he had advanced in 1641."[2] The King and the Presbyterians were prepared to accept it. "The Parliament Commissioners were, however, determined to abolish episcopacy and would not consent to any compromise."[3] Although Ussher had in 1644 demonstrated the authenticity of six of the Ignatian Epistles, on which testimony was given "of the prelacy of a bishop above a presbyter," the Parliament divines to the end discredited Ignatius altogether. "As for Ignatius, he cannot distinctly be known in Ignatius's Epistles, such their insincerity, adulterate mixture, and interpolations; and taken in gross, he is the patron of such rites as the Church in that age never owned."[4]

However, Ussher's scheme was remembered long after his death in 1656. At the Restoration the Presbyterians, on the king's request to know their terms, said that they were prepared "to allow the true primitive presidency in the Church, with a due mixture of Presbyters; that this scheme was necessary to avoid the corruptions, partiality and tyranny incident to the administration of a single person." Among the evils they chiefly blamed was "the great extent of the bishop's diocese." For reforming these evils they proposed that Ussher's notion of episcopal government might be received as the groundwork of an accommodation."[5] The Presbyterians refined upon Ussher's plan and moved "that the suffragans should be chosen by their respective synods; that districts be reduced to a moderate extent; that the bishops may not govern at discretion, but be restrained by the direction of canons or constitutions. . . ."[6]

In answer to the Presbyterian proposals the bishops "insist upon continuing the former hierarchy without any alteration; that the Presbyterian objections against a single person's administration in the Church were equally applicable to the State. The extent of the dioceses they conceive well enough fitted to the Bishop's inspection and management. . . . Archbishop Ussher's plan for retrenching the bishop's authority they declared inconsistent with two other discourses of that prelate; and that his four propositions, at the best, were but some private thoughts thrown together."[7] In the moment of triumph the Anglican bishops were in no mood to make concessions. Their temper found expression in a curious anthem, Quum denuo exaltavit Dominus coronam, composed by Dean Fuller (later suc-

[1] The scheme was surreptitiously printed in 1641, and again in 1642, with a misleading title implying that Ussher had issued directions affecting the Liturgy as well as Church government. He therefore obtained an order of the House of Commons suppressing the pamphlet. Bernard published the original from Ussher's autograph in 1656.

[2] Carr, *Life and Times of Ussher*, 329. [3] Ussher, *Works*, i, 256.

[4] Fuller, *Church History of Britain*, Bk. XI, sect. vi, 19-32.

[5] Collier, *Ecclesiastical History*, viii, 386. Collier also gives Ussher's scheme, viii, 387-7. [6] *Ibid.*, viii, 388. [7] *Ibid.*, viii, 393.

cessively Bishop of Limerick and Lincoln) for the Consecration of two Archbishops and ten Bishops in St Patrick's Cathedral in 1661:

(Treble.)

Now, that the Lord hath readvanc'd the crown,
Which thirste of spoyle and frantick zeal threw down,

(Tenor.)

Now, that the Lord the miter hath restor'd,
Which with the crown lay in dust abhorr'd,

(Treble.) (Tenor.)

Praise Him, ye Kings—Praise Him, ye Priests.

(Chorus.)

Glory to Christ our high Priest, highest King.

(Treble.)

May Judah's royal sceptre still shine clear.

(Tenor.)

May Aaron's rod still blossoms bear.

(Treble and Tenor.)

Sceptre and rod still and guide our land!
And those whom God anoints feel no rude hand!
May love, peace, plenty wait on crown and chair,
And may both share in blessings as in care.

(Chorus.)

Angels, look down, and joy to see,
Like that above a monarchie;
Angels, look down, and joy to see,
Like that above an hierarchie.

"The monarchie" upon which angels were to "look down, and joy to see," was soon to become limited and constitutional. The restored Anglicans could not see this; nor were they prepared for any form of constitutional Church government.

The limited power of the restored monarch was at once made clear. In October, 1660, Charles II promised concessions to the Presbyterians based upon Ussher's scheme. "Because the dioceses, especially some of them, are thought to be of too large extent," he declared, "we will appoint such a number of suffragan bishops in every diocese as shall be sufficient. . . . No bishop should ordain or exercise any part of his spiritual jurisdiction without advice and assistance of his presbyters. . . . No bishop should exercise any arbitrary power."[1] The promise proved to be empty; for the Bill to render the King's Declaration effective was vigorously opposed by the courtiers and rejected on a second reading by 183 to 157.

In more recent times Ussher's scheme has been viewed with misgivings, especially by the learned editor of his *Works*, Charles Richard

[1] Collier, *op. cit.*, viii, 395 *sqq.*

lrington (1787-1850), who shared with other Irish divines of this eriod the firm conviction that episcopacy was of apostolical origin nd establishment.[1] Elrington even hints that the scheme may have first received some pruning from the anti-episcopal presuppositions f Dr Bernard." "If the Primate ever did make such a concession must have arisen from the effect produced on his gentle nature y the violent commotions of the times. . . . Almost immediately after e published opinions on the subject more in conformity with his ation in the Church, and maintained with great effect the apostolical rigin and establishment of bishops."[2] To Elrington the scheme emed based upon the view (held by some Schoolmen) that bishops ffered from presbyters only in degree, "a principle utterly irre-ncilable with the preface to the forms of Ordination." Others have bjected on the ground that the terms "bishop" and "president" are sed interchangeably in the third proposition. Again Elrington main-ins that "the four propositions are essentially the same with those specting Church government laid down by Knox and the leaders f the Presbyterian party except they require the appointment of horepiscopi or suffragan bishops equal in number to the Rural eaneries and conformable to the Act passed in the 26 year of Henry VIII and received in the first of Elizabeth."

On the other hand, it must be urged that the style of the Preface to ie scheme is unmistakably that of Ussher, while the fact remains that Ussher proposed for a second time in 1648 a plan of Church govern-ent which satisfied the Presbyterians, though not the Parliament ivines at Carisbrooke. Nor is there any suggestion that Ussher ishes to reduce the status of the bishop, even if he follows Jerome in sing the term "president."[3] Ussher's plan deals entirely with Church overnment and leaves untouched the character of episcopacy, which isewhere he demonstrates to be of "apostolical origin and establish-ent." It is only in the light of Ussher's other works on episcopacy hat his scheme should be examined, and it will be found that there is o inconsistency whatever. No doubt Ussher was influenced by the arlier schemes of Church government set forth by Bucer[4] and Knox nd by contemporary schemes drawn out by Andrewes, Stillingfleet, eighton and others, as well as by the ecclesiastical history of his native and. But to Ussher belongs the honour of putting forth a scheme hich was at once primitive, Catholic and acceptable to the Pres-yterians. Unfortunately, the Restoration bishops did not share the yprianic ideals of Bedell and Ussher. "If the English Constitution, r something analogous to it," writes Hallam, "had been established n the Church, their adversaries would have had all that they now

[1] Among the Bishops, Magee of Dublin (1822-31), Jebb of Limerick (1822-33) and Mant of Down (1823-48).

[2] Ussher, *Works*, i, 209 *sq.*

[3] Bramhall, whose churchmanship is unimpeachable, asserted in *Serpent Salve* (1643) that "three-fourths of the Protestant Churches have either Bishops or superintendents, which is all one." Bramhall, *Works* (Library of Anglo-Catholic Theology), iii, 485.

[4] Bucer, in *De Regno Christi*, had advised the restoration of the old rural Bishops or chorepiscopi, one over every twenty parishes or so.

asked."[1] Had synodical action been allowed and developed at the Restoration, the history of the Church of England in the eighteenth century would have been quite different.[2] She would have been in a stronger position to retain her Convocations, her discipline and the followers of John Wesley.

F. R. Bolton.

Village Gossip

Country people are much given to gossip, and this disturbs the peace of the village. Many quarrels could be quickly settled, and many would never arise, were it not for foolish and malicious comment. As the wind blows our garden fires, so old quarrels are fanned and new are lighted by harmful gossip.

This evil is a consequence, not only of the narrow outlook of country people, but also of the close personal texture of village life. Townspeople do not suffer from it so much, because they do not know each other so well, and do not come into collision with each other so often as the inhabitants of a village. Effective and damaging gossip about small affairs is only possible where everyone is well known, and people of different tastes and tempers cannot avoid each other, but are forced together by kinship and neighbourhood. The country parson who laments that the interests of his parishioners are narrow has told only half the truth of the cause of their persistent concern with each other's affairs. Gossip arises in fellowship, and cannot be banished by extension of interest.

Urbanus is an elderly clergyman who left his heart in the town, and came to work in the country when he felt his vigour was no longer equal to the burden of an industrial parish. It is his constant lament that his people are narrow in their interests and in their views. The men do not seem capable of talking about much else than farming, and no man was ever more lost than Urbanus when the conversation turns on cows and fields. He has done his best to enlighten them. He has talked about social and political questions, and met with little response. He has announced in church how gladly he will help in spiritual difficulties if anyone comes to see him at the vicarage. But the talk of his people remains persistently agricultural, and their persons are to be found in the fields. He has often told them that they have got into a rut and has then sagely added that a rut is the next thing to a grave. But the epigram has not been effective, and he is beginning to lose heart.

He finds the women little better than the men. Their hearts are in their children and poultry, in house-work and the exchanging of recipes. They attend church better than their husbands, but Urbanus is uncertain whether this comes from nobility of mind or fondness for

[1] Hallam, *Constitutional History* (Everyman Series), ii, 292 *n.*

[2] In vain did Leighton propose Ussher's scheme to the other Scottish Bishops in 1662. They poured scorn on it. Leighton, however, used it as the basis for his work in the dioceses of Dunblane and Glasgow. Cunningham, *Church History of Scotland*, ii, 88 *sq.*

mpany and for going out from their homes. Moreover, they are orse than the men in that they are more addicted to idle talk. His urch lumbers along, the congregations do not much alter, the ople do not much improve. And one of the main causes, says banus, of the spiritual stagnation of his parish is the prevalence of ssip.

If you should ask him how this is to be remedied he puts his faith the wireless, the newspapers, and the improvement of transport. rejoices that there is a wireless set in every house and cottage. is sure that these instruments will broaden the minds of his people. e newspapers stimulate an interest in larger affairs than the in- nificant happenings of village life. Country people travel farther an they used to do, and those families which have never left the ighbourhood are considered old-fashioned. He is sure that all these provements will reduce the volume and abate the virulence of lage gossip. Not perhaps in his lifetime. Still, the change has rted, and even the backward village in which he ministers is being wn into the broad stream of human progress. Once he had some pes of education. If young people and perhaps adults could have ir minds improved and cultivated, the effect on rural life would wholly beneficial. He was pained to find that the gossip in his lage was pretty evenly spread and by no means confined to the rst educated persons.

He has lamented this evil for some years without hitting upon any n of attack. He waits for technical improvements like a discon- ted general who hopes for victory by a change in the weather. If y do not ultimately change the moral quality of village life, he will ve been mistaken. If they do, he will have been superfluous.

The good parson wishes to sweeten village conversation, which he joys. He thinks that one of the best ways to promote charitable ech is to practise it. When he has tried for some time to control tongue in matters which touch him closely, to be fair in his judg- nt of those who have injured him, to give soft answers when re- ached, to weigh a tale before accepting and repeating it, he scovers how hard it is. The least deliberate control of the tongue, smallest charity in speech, is an achievement which will be nimized only by those who have never attempted it.

Not only resolution, but some skill, are needed to speak charitably to men. There is an art when to speak and when to be silent, which ics may be handled and which not. In any village some skill is eded to live tolerably, and a great deal to live charitably. The rson remembers the words of the psalmist and guides his words h discretion. Yet he is not so cautious as always to be considering ir effect. Misunderstanding or perversion of ordinary speech nnot be wholly avoided. He is more concerned to be just and aritable than to be thought so. He does not take less trouble cause the affairs which he handles are small. In removing small ficulties, mending small quarrels and promoting the least measure charity he is entirely happy. He enjoys himself like a jeweller; the aping and polishing of small things is his delight.

The example of his conversation is reinforced by his sermons. He has searched out the most common causes of gossip, which are malice want of discretion and talkativeness. He therefore warns his people of these things and tells them how they may be avoided.

Malice is that desire to hurt our neighbour by word or deed, which is plainly contrary to our Christian profession. The parson finds in his village old family quarrels and deep-rooted feuds, remembrance and resentment of old injuries, which stretch back into the past, long before he came. These are perennial weeds not easily pulled up. Where they are present harmful gossip is easily received, and the constant teaching of the forgiveness of private injuries will help to diminish it.

Many who bear no malice engage in gossip and thus become the cause of quarrels through want of discretion. They say the first thing which comes into their head, and they think this is a virtue. It is easy to tell when they are hurt or pleased. They leave no doubt about their opinions, which may be hasty and unjust, and perhaps altered by to-morrow. Such forthright people are to be found in great numbers in the countryside. They are nearly always lovable, and the simple expression of their feelings is far preferable to dissembling and sophistry. But frankness and thoughtlessness are not the same thing. It is to be feared that both are often included in the practice of speaking one's mind.

If men's hearts were good, first thoughts would always be the best and there would be no harm if they were always spoken. But many thoughts come unbidden which are best unsaid and left to wear away in silence. Otherwise, no man would ever have cause to regret that which he hastily uttered. But we find by experience that such regrets are common, and that the damage is hard to mend which is done by words which cannot be recalled.

You may judge of the inconvenience which attends this want of restraint by the example of Sinceritas. She is so far from restraining the expression of her thoughts that she will tell you that no idea has ever entered her head which she did not immediately put into words provided that she had a hearer. Some years ago this openness was most attractive. Her wit was lively and her judgment shrewd. In conversation she was quite untamed and roamed from one topic to another with the freedom of a tigress in its natural surroundings. In seizing human faults she was unerring in her pounce. Nothing could have been more delightful than to hear Sinceritas at the height of her powers talk about her neighbours. She was neither prejudiced by ill will nor restrained by charity, but leapt upon her quarry with a gay abandon and mauled him mercilessly and without malice.

But she has grown old. Her powers are failing, and she has no friends. The want of restraint, once so engaging, is now intolerable. The waters of conversation still flow, but the light is almost extinguished which danced upon them. Here and there a solitary gleam remains as witness to her former powers. But the talk, once so entrancing, has become that from which one desires to escape. She would have been a better and happier woman if she had learnt to keep some

her thoughts to herself and on occasion to be silent. But though she has been often at church and assiduous in forwarding Christianity among her neighbours, it has never occurred to her that her religion required her to control her tongue. If she has ever read the Epistle of James, or heard some part of it expounded in sermons, she has never considered that the apostolic counsel might have been meant for her. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James i, 26).

But there are many talkative persons whose conversation is unrelieved by the wit and shrewdness which once distinguished that of Socrates. It is self-impelled, and goes on without ideas and almost without subject-matter. Their report of some trivial affair occupies a full hour. They tell you now what they said then; and thus, like a warmed-up dinner, each observation does double duty. They wish to command attention, and are never more happy than when they are carrying some defamation or scandalous tale. They shuffle up and down the village bearing germs of mischief. They pick up rumours as eagerly as a tramp picks up the ends of discarded cigarettes. Their very life is to ferret out other people's business and to report it. They are not always malicious, and the practice of their strange pleasure may be mixed with much kindness. They are happily ignorant of the anathema of Leviticus, "Thou shalt not go up and down as a talebearer among thy people" (Lev. xix, 16).

If such people care for the good opinion of their neighbours, they could not take a worse way to secure it. Although, for a time, they will find someone to hear them, in the long run they are avoided, and their power to make mischief is weakened by the odium and isolation which they have incurred in the use of it. You may see something of this sad fate in the misfortune which has overtaken Mrs Gossip.

She is the teacher in a village school. You may see her on a summer's evening at the door of her house, standing with her arms akimbo, engaged in conversation. When the cows are brought in to be milked she is there. When they are driven out again to the fields she is there. And if you should pass her door late in the evening when the weather is fine, it is as likely as not that she will still be there, talking till bedtime. It is true that behind her the house-work is undone, the tea things unwashed, supper unprepared, no mending attempted, no cleaning begun. But what is all this to Mrs Gossip, whose waking moments are nothing if not filled with conversation?

If you visit her in school, it is not easy to state your business, for she will be talking. Your first sentence is but half out when you are overwhelmed by words which flow like a river. If you put a question it is not answered. If you offer advice or information it is not heard. Her eyes regard you without attention, and if she is silent she is but gathering breath to speak again. Your visit is much longer than you expected. You are forced to listen to innumerable matters with which you have no concern. After one or two attempts to stop her you lose courage and stand impotently before her, hoping that she will subside. The question when you will get out has turned into the problem

how you are to do it. You back towards the door. At each step Mrs Gossip follows you. Between her desk and the door she has told you all about her husband and more than you care to know of her past life. You decide that it is impossible to preserve the usual politeness if you are to get away at all. So when she pauses for breath you bid her good-day. She starts to speak again, but by a swift movement you are almost out of call, and find it easier to end the conversation from a distance than at close quarters. You have done little business. You have not altered one of her opinions or modified her actions. In a long time you have achieved next to nothing. But you have heard such a quantity of private stuff that you cannot help marvelling that a woman who is not altogether without ability should talk such a prodigious heap of rubbish.

Her bad habit soon attracts the attention of the children's parents. At first they are not unwilling to listen. Country people are curious about strangers who come to live among them. Their size and appearance are freely discussed, and the smallest morsel of information is eagerly sought for. If Mrs Gossip was disposed to talk, the parents in whose hands her happiness or misery largely rested were glad to respond and to learn all they could. But after some weeks village opinion hardened against her. She was driven to seek her friends in the outlying farms. She could not understand why few people called to see her. In truth, they never knew when they would get away. She wondered why they exchanged with her a bare good-morning, and seemed loth to enter into those extended conversations where she knew her strength lay. It was not the cheerful greeting or the quick repartee in which she excelled. Like a long-distance runner, what distinguished her was her staying power, and she hardly got the chance to exercise it. People were off before she had well got her breath, and she who alone could have talked till dinner-time was left alone at the church gate.

Her stay in the village was short and inglorious. Her good qualities, which were many, were little regarded. She was kind and tried to be helpful. She was grateful for kindnesses, cheerful in difficulties, and she showed no malice. But all these were quite lost and smothered in the rubbish-heap of her conversation. She might have managed very well if she had learnt to control her tongue.

A. C. Scupholme.

Why You Should Read It—IV

WILLIAM LAW'S "THE SPIRIT OF PRAYER" AND "THE SPIRIT OF LOVE"

The name of William Law is remembered chiefly as that of the author of *A Serious Call to a Devout and Holy Life*. This was the only one of his writings to win widespread fame and even popularity. Nevertheless of this book it has been said that it misrepresents the writer as he himself desired to be known by others. And certainly he deserves to be known and known aright. For no man of his day and generation has

exercised a more far-reaching influence on the religion of the English man Law. Himself a Non-Juror, he inherited and maintained the "High" Anglican tradition of Churchmanship and piety, while remaining outside the general life of the National Church, unentangled in the web of its movements and disinterested in its ecclesiastical intrigues. He took his part in the controversy against the Deists, and his "Case of Reason" in its insistence on the futility of learning and the worthlessness of human reasoning when the really vital issues of religion are in question may be held in some respects to anticipate the position upheld in our days by Barth. In its early days at Oxford the Society of the Methodists was unquestionably influenced by him. John Wesley, in spite of later differences of opinion, continued to respect Law to the end, and there is a close affinity of spirit between Law's later works and many of Charles Wesley's hymns. He hardly ever preached, but wrote books and pamphlets which were widely read, and two competent historians of the Church of England in the eighteenth century do not hesitate to say that his writings "have been the real foundation of all the important religious movements since his day. It would be easy to trace the Tractarian Movement, the school of Frederick Maurice, the school of *Lux Mundi*, and the yet more recent mystical school to a study of the writings of Law" (Overton and Relton, *History of the English Church*, 1714-1900, p. 103).

Law's history as an author falls into two periods. To the earlier period belong *The Serious Call* and his contributions to the Deist and Bangorian controversies. But from 1737 onwards his writings show clear signs of the continuous and consistent influence upon him of that famous, but to most of our contemporaries unattractive, mystic, Jacob Behmen. How free from theosophical speculations and dreams Law's own mysticism remained in its essential spirit is shown more particularly in two little books, *The Spirit of Prayer* (1749-50) and *The Spirit of Love* (1752-54). Here his soul finds its purest expression and the secret of his wide influence is discovered.

These two books, together with other minor writings of his (notably, *The Way to Divine Knowledge*) were reprinted in a volume entitled *Liberal and Mystical Writings of William Law*, published by Longmans in 1908, with a Preface by Dr W. P. du Bose and an Introduction by "William Scott Palmer," the pseudonym of a lady theologian. Her Introduction is to-day more "dated" than the writings which she introduces, for she sought, with much wisdom and insight, to provide in Law's later mystical writings a devotional and theological background which the prevailing liberalism of those days so manifestly needed. Whether or not this edition of Law's later works is still easy to come by, it appears to me that *The Spirit of Prayer* and *The Spirit of Love* ought to be reprinted as cheap pamphlets. They are both short. They are both written in strong, clear and simple English. They bring the reader face to face with fundamental and eternal issues, close to the essential heart of Christianity. They are infinitely more worth reading, and reading again, than most of those no doubt useful booklets which we find on our Church bookstalls.

Rather than attempt a criticism of these two little classics, I will

try, by a series of quotations, to give an indication of their quality. *The Spirit of Prayer* might have on its title-page the Pauline verse, "Christ in you, the hope of glory"; and *The Spirit of Love* is closely related to the First Epistle of St John.[1]

From *The Spirit of Prayer*: "There is but one salvation for all mankind, and that is the life of God in the soul. God has but one design or intent towards all mankind, and that is to introduce or generate His own Life, Light and Spirit in them. This is God's will to all Christians, Jews and heathens. They are all equally the desire of His Heart. . . . There is but one possible way for man to attain this salvation, or Life of God in the soul. There is not one for the Jew, another for a Christian and a third for the heathen. No; God is one, human nature is one, salvation is one, and the way to it is one; and that is the desire of the soul turned to God. When this desire is alive, and breaks forth in any creature under heaven, then the lost sheep is found, and the Shepherd hath it upon His Shoulders. . . . For no sooner is the finite desire of the creature in motion towards God, but the infinite desire of God is united with it, co-operates with it. And in this united desire of God and the creature is the salvation and life of the soul brought forth. . . . When therefore the first spark of a desire after God arises in the soul . . . get up and follow it as gladly as the wise men of the East followed the Star from heaven. . . . It will lead thee to the birth of Jesus, not in a stable at Bethlehem . . . but in the dark centre of thine own fallen soul."

"This turning to God according to the inward feeling, want and motion of your own heart, in love, in trust, in faith . . . whether it be with or without words, is the best Form of Prayer in the world. . . . Prayers not formed according to the real state of your heart are but like a prayer to be pulled out of a deep well, when you are not in it."

What this real state of the heart is Law describes as "the painful sense and feeling of what you are, kindled into a working state of sensibility by the Light of God within you. . . . In its first kindling nothing is found or felt but pain, wrath and darkness." From this the soul passes on through the "prayer of humility" to "hymns and songs and thanksgivings," and thence to "such an union with Him, that it does not so much pray as live in God. Its prayer is not any particular action . . . but is the work of its whole being . . . in absolute resignation, to do, and be, what and how its Beloved pleases."

The Spirit of Love is Law's latest contribution to the Deistic controversy, which was the supreme religious issue of his day. He aims at showing the Deists that those "mysteries" of the Christian Faith, which they reject in favour of "natural religion," are necessary just because they are in the truest sense what the "Nature of Things" requires. "A religion is not to be deemed natural because it has nothing to do with revelation; but then it is the one true religion of nature when it has everything in it that our natural state stands in need of; everything that can help us out of our present evil, and raise and exalt us to all the happiness which our nature is capable of having. . . . What a

[1] Selections from both books are contained in S. Hobhouse's *Selected Mystical Writings of William Law* (C. W. Daniel Co., 1940).

ossness of error is it, to blame that doctrine which asserts the incarna-
on of the Son of God, or the necessity of the Word being made Flesh,
nen, in the nature of the thing, nothing else but this very mystery
n be the natural, efficacious cause of the renewal of the divine life
the human nature, or have natural efficacy to effect our salvation!"
nd as to the Atonement: "Christ given *for* us is neither more
or less than Christ given *into* us. He is in no other sense our full,
rfect and sufficient atonement, than as His Nature and Spirit are
orn and found in us. . . . The innocent Christ did not suffer to
iet an angry Deity, but merely as co-operating, assisting, uniting
ith that love of God which desired our salvation. He did not suffer
our place or stead, but on our account."

"This is God's unchangeable disposition towards the Creature; He
n do nothing else but all goodness towards it, because He can do
othing towards the Creature but that which He is, and was, and ever
all be in Himself."

Although it is his purpose to concentrate attention on the essential
wardness of genuine and vital Christian experience, Law does not
nore or undervalue the sacramental aspects of our religion. "He
at loves to see a crucifix, a worthless image . . . because from his
art he embraces Christ as his suffering Lord and pattern, does an
tion poor and needless in itself, which yet, by the spirit from whence
proceeds, reaches Heaven, and helps to kindle the heavenly life in
e soul. On the other hand, he that from a selfish heart, a worldly
irit, a love of esteem, distinguishes himself by the most rational
rtues of an exemplary life, has only a piety which may be reckoned
nongst the perishable things of this world" (*An Appeal to All who
oubt*). In reply to Bishop Hoadly's anonymous book on the Lord's
upper he wrote: "Take the words of Institution, understood and
terpreted according to the *Articles* of the Christian Faith, and seen
that *Light* in which the Apostles afterwards saw them, when they
ew their Saviour, and then everything that is great and adorable
the Redemption of Mankind, everything that can delight, comfort
nd support the heart of a Christian, is to be found centred in this
oly Sacrament" (*A Demonstration of the Gross and Fundamental Errors
a late Book*).

RICHARD HEREFORD:

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CORRESPONDENCE

"THE FIRST EPISTLE OF ST PETER"

To the Editor of THEOLOGY.

SIR,

Dr Knox's review of the Dean of Winchester's commentary is queer reading. He assumes that a commentary may have two aims: (*a*) "to meet the needs of the purely critical scholars," (*b*) "to supply material for homiletic exegesis." But the majority of readers desire to find also something that is identical neither with criticism nor with homiletic exegesis—namely, *Theology*. Westcott's commentary on the Fourth Gospel contains a great deal of criticism, which is now partly obsolete. Whether it contains "material for homiletic exegesis" I do not know, as I have never used it for that purpose. But, above all, it contains theology, and therein its permanent value lies. Whether Dr Selwyn's work is comparable can be judged only by a reviewer who recognizes that theology is a greater thing than "material for homiletic exegesis," and is the business of a commentator.

But this is not to say that Dr Knox commands confidence in his judgment upon the critical questions. If a critical scholar dismisses theology as Dr Knox does, his judgment within his own field is not likely to be equal to his learning. Thus Dr Knox writes: "*The fact is* that the Epistle is *simply* an essay on the adaptation of Christianity to Hellenism" (italics mine). He urges that the idea of the imitation of Christ, which is so prominent in the Epistle, is Hellenistic, and therefore incongruous with the outlook of the apostle Peter. But can we limit the possibilities by the categories of Hellenism and Judaism if we are reckoning with the new and creative fact of Jesus Christ? Admittedly the gospel of a redeemer is primary in the apostolic teaching, and the idea of the pattern of a human life is secondary. Admittedly the latter is more akin to Greek than to Jewish preconceptions, and is a special theme of St Luke. Yet, if the divine righteousness was really embodied in the historical figure of Jesus Christ, then the duty of being *like* Him in mind and in conduct could readily come to have its place in the thought of Christians about Him—Hellenism apart. "The fact is" that the conception of following Christ or being like Him does peep out not only in St Luke and in Hebrews, but also in St Paul and in the tradition of the sayings of Jesus. And when 1 Peter is characterized as being "simply" this or that, it seems that we are reading, not theology or scientific criticism, but a new sort of homiletic dogmatism.

Yours,
MICHAEL RAMSEY.

THE COLLEGE,
DURHAM.
November 4, 1946.

Dr. Knox writes as follows:

As regards "theology" Canon Ramsey and I differ in our use of language rather than in matters of principle. By "criticism" I mean the attempt to discover what the writer of a document really meant when

wrote it; naturally the attempt involves questions of date, authorship
l the meaning of the author's language, which must be discovered
the comparison of a work with the literature of his own time. By
omiletic exegesis" I mean the exposition of a document as it has
ne to be understood in the light of later developments of Christian
ology, without asking too closely how far the ideas of later theology
re explicitly present in the writer's mind. To give an instance, I
l that the Dean of Winchester's treatment of 1 Peter i, 2 as a
rinitarian formula" is quite inadequate in view of his failure to
e its affinity with other three-prepositional doxologies in more or
contemporary philosophical writers (*cf.* Norden Ἄγνωστος Θεός
ff.).

Whether we call the reading back of later ideas into an author
eology" or "homiletic exegesis" seems irrelevant; I did not mean to
it the word "homiletic" to preparation for sermons solely, but to
reading of later theological developments into earlier writers. If
non Ramsey holds that I ought to have expanded the phrase into
gmatic or homiletic exegesis" I should agree that the longer
m of words was more accurate.

Of course, if 1 Peter showed every sign of being Jewish rather than
lenistic in its outlook (if, *e.g.*, it were written in very semitic Greek
was mainly inspired with semitic ideas) we should have to agree
t the thought of the imitation of Christ was Jewish as well as
lenistic, and probably taken over by Gentile converts from the main
ly of Christian teaching. But, as I pointed out in my review, it
s appear in the Marcan tradition, though it is very much in the
kground. (I may say that I regard the texts I quoted as authentic
ings, though they are often rejected.) The thought is to be found
St Paul; but St Paul can be as hellenistic as any N.T. writer. I am
t concerned to deny that it might have "come to have its place"
the mind of Jewish Christians. But the point is that the whole
stle is a brilliant piece of hellenistic prose writing and full of
lenistic ideas, and it is natural to suppose that this specifically
lenistic conception of the Gospel is derived from the hellenistic
urch.

But then Canon Ramsey seems still to be dominated by the view
t the pure and simple Palestinian Gospel was perverted by an
ux of hellenistic ideas. I fear I hold that it was in the Greek world
ne that it could really be fully understood and translated into
ms of philosophy, so that theology could come into being. When
aid that 1 Peter is "simply" an adaptation of Christianity to Hellen-
I had no intention of depreciating its value. I should have said
t it was one of the most important books of the N.T. for that very
son; but that for that very reason it cannot be ascribed to St Peter.
The real question is whether we want to know what 1 Peter means
how much we can read into it.

BOOK REVIEWS

THE JOHANNINE EPISTLES. The Moffatt New Testament Commentary. By C. H. Dodd. Hodder and Stoughton. 10s. 6d.

The series of New Testament Commentaries in which this wor appears was projected upwards of twenty-five years ago, and ha amply justified its production. Readers of Professor Dodd's earlie volume on Romans, which was published in the same series in 193 will find here the same distinguished qualities which commended tha book—freshness of mind, lucidity of style, trenchancy in expositio a wide and various knowledge of conditions in the Hellenistic worl and a fine perception of the relation of apostolic Christianity to th religious and speculative ideas of the time, a time so like our ow The educated reader who is not a trained theologian will have n difficulty in following Professor Dodd, who commands an exceller expository style.

In the Introduction there is submitted a fresh analysis of th "Gnostic" ideas which were threatening Asian Christianity fro within in the Domitianic period and had resulted in producin a damaging secession from the Church. This divisive propaganda for which a plenary inspiration was claimed, and which aimed a bringing Christianity nearer to the thought of the age, denied th actuality of the Incarnation, and so not only resolved away th historical character of the gospel, but, as the writer of the Fir Johannine Epistle contends, destroyed the foundations of the Christia knowledge of God and the principle of charity informing the Church life. The danger was the greater because the exponents of the ne teaching claimed to walk in the light, to know God, and to be bor of God. Over against these pretensions to an esoteric illuminatio the writer of the First Epistle recalls the Church to "that which wa from the beginning," the gospel of the Incarnate Word of Lif certified to the Church by its apostolic teachers. Here alone is the assurance of the life of God in the soul of man. Apart from faith i the Incarnation there is no walking in the light, no knowing God, n being born of God, no Church, and no overcoming of the world.

One very interesting section of Dr Dodd's Introduction consists i a comparison of the doctrine of the Johannine Epistles with th primitive apostolic tradition. He thinks that the First Epistle sho a theological outlook nearer to that of primitive or popular Chri tianity than does the Fourth Gospel, to which otherwise the Epist stands in very close relation. Despite the affinities in language an style, he decides that the Epistle cannot be the work of the sam writer to whom we owe the Gospel. The differences in eschatologic outlook and in the conceptions of Atonement and the Holy Spirit a too marked to allow of common authorship. It may be felt th Dr Dodd has over-rated these differences. On the other hand, h admits as very probable that the three Johannine Epistles come to us from one hand, and this possibly the hand of John the Presbyter

The exposition of the text of the Letters contains much valuab

cussion. The "Word of Life" referred to in the opening sentences the First Epistle is rightly taken to mean, not the pre-incarnate gos, but the original gospel of the life-giving Word of God which ne to men through Christ. "Faced with novel doctrines of a culative cast, the author recalls his readers to the unchanging ostolic Gospel, which is the Word of God, and to its attestation eye-witnesses of the historical facts about Jesus Christ." The llowship" which Christians have with the Father exists by "sharing divine life embodied in Christ." The author, accordingly, dresses his readers not as those who do not know the truth, but as se who know it. He and others like him, who stressed the apostolic imony to the truth, succeeded only because they counted and ld count "upon a solid body of lay conviction . . . intelligently and perimentally grounded in the Gospel." The "anointing" or hrism" which true Christians have received from the Holy One is divine Word, the revelation of God in Christ, communicated to m at baptism. Where personal inspiration, with little grasp of the ral truths of the historical gospel, is made the criterion of conduct, divine foundation of the Christian life is endangered: only those o walk as Christ walked can rightly be said to be born of God or be sons of God.

Dr Dodd rightly sees that many of the issues thus confronting the urch at the end of the first century have their parallels in our dern situation in contemporary tendencies of religious and philo-phical thought. And the reader of his book cannot but take from pages a deepened sense of the absolute centrality to Christianity of doctrine of the Incarnation.

W. Manson.

EDINBURGH.

The New Testament Letters. By J. W. C. Wand. O.U.P. 7s. 6d.

The Bishop of London intends this book for two types of reader: the neral reader and the student. As he justly observes, "the former ually knows the Bible only in snippets, and although isolated texts ay mean a great deal to him, he could hardly tell you what any of e prophets, or even St Paul, preaches as his main theme. Similarly, e young student, who is so often immersed in exegetical details, fails see the wood for the trees." So Dr Wand has produced this free ndering or close paraphrase of the New Testament epistles.

To read each rendering of the epistles straight through certainly ves the reader a new understanding of each letter as a whole, and rhaps it is unfair to subject the paraphrase to a minute comparison th the original Greek. Yet the reviewer is bound to do this, for er all a wood is made up of trees, and each tree contributes to the neral impression. On the whole, Dr Wand's paraphrase comes well t of such a comparison, yet inevitably there are passages where adequate translation affects the total impression. It is not for thing that Dr Wand has said in his introduction that he had "tried put the Epistles into the kind of language a Bishop might use in iting a monthly letter for his diocesan magazine." For we find that

our New Testament Bishop, like his modern prototype, is more of an organizer than a theologian. At any rate, I find that in my copy I have queried fewer passages in the "business" parts of the paraphrase than in the theological sections. Not that our Bishop is a mere organizer; intellectual interests he certainly has, but they lie in the borderland between theology and philosophy. He probably read Greats at Oxford! Otherwise, how could he write in Gal. iii, 4: "Having made a start in the sphere of Spirit, do you want to gain your ends by switching over to the sphere of Matter?" Similarly the Pauline antithesis between *sarx* and *pneuma* in Gal. v is interpreted idealistically—that is, *sarx* is taken as our "lower nature." What then is *pneuma*? Logically it can only be our "higher nature," which has a natural affinity with the Spirit of God. Yet to Paul both lower and higher nature were equally *sarx*, and *pneuma* only a divine, eschatological possibility. And this leads us to another class of inadequate representations, the toning down of the rigour of realized eschatology. For instance, *to pleroma tou chronou* in Gal. iv, 4 becomes "when the right moment arrived," while the pregnant phrase in 1 Cor. x, 11 becomes "who are living near the end of the world." Contrast Fr Thornton's footnote on p. 334 of *The Common Life of the Body of Christ*: "A better translation would be 'for whom the ends of the ages overlap.' 'The present age and the coming age' meet in the Church." And what a profundity of meaning is lost when the great Pauline doctrine of *anakephalaiosis* is stated in terms of "bringing every movement in the universe to a head in Christ"! As we might expect, our Bishop belongs to the gallant and high-hearted happiness school, for in the Johannine Epistles he expatiates on "comradeship," which readers of Fr Thornton will hardly recognize as *koinonia*.

If, however, the student is warned to use the paraphrases as they were intended—*i.e.*, as an introduction to the study of the Epistles and not as an aid to the exegesis of the text—he will find them useful and their inadequacies will not matter so very much. So let us end on a note of gratitude and recommend this work of the Bishop of London to theological and training colleges, to parish libraries and study circles, for the purpose for which it was written.

R. H. Fuller.

Edgbaston.

Inspiration and Revelation in the Old Testament. By H. Wheeler Robinson. O.U.P. 15s.

This is Dr Wheeler Robinson's last book, edited and published after his death by two of his former colleagues. In many ways it is a worthy memorial of that great scholar; it deals with a subject most relevant to the current of theological debate to-day, and deals with it directly without that apologetic tone which so often appears in essays on the inspiration of the O.T. and with all that sympathetic insight into the thought of the O.T. and masterly exposition of it which we expect from the author. Beginning with the conception of revelation through Nature and History in the O.T., Dr Robinson goes on to consider revelation through prophecy, Law and the Wisdom Literature. H

the revelation of the O.T. and its inspiration in what he calls 273) its "total interpretation"; in, for instance, the religious inter- tation of nature (p. 45); in the integration of morality and religion e found in the prophets (p. 79); in their "theocentricity" (p. 126) l that "unifying principle" (p. 129) whereby they see all experience, ory and nature included, as subserving the purpose of a righteous l; and in the manner in which this conception inspires even the dom Literature. In short, the revelation in the O.T. is its "creation noral spiritual values which have become the permanent posses- of the whole world" (p. 159). Moreover, Dr Robinson is con- ed that the only authority for our accepting this revelation is the nsic worth of the truth of the revelation itself. No authority ved from the inerrancy of the Bible or from the Church can obscure fact that the final decision about the inspiration of the O.T. consists value-judgment passed upon it by the individual; and he quotes gen (*De Princ.* iv, 6) to show that this was a view held in the early rch.

ut, for one passage where Origen appeals to the convincing power e words of the Bible (and one suspects that he attributes to them uasi-magical power of conviction) there are five where he implores audience not to take its words at their face value, and herein we the weakness of Dr Robinson's argument. Parts of the O.T. have most convincing power about them, but a very large part of it ries no conviction and its intrinsic worth as truth is almost invisible. ere, for instance, is the convincing power or intrinsic worth of mbers, or Judges, or 1 Samuel, or Ezra or Nahum? Again, once we pt Dr Robinson's standard of inspiration we must abandon the queness of the O.T. revelation. The intrinsic worth of the truth vealed in Æschylus' *Oresteia* or in Plato's *Phædo* is markedly greater n that of most of the O.T.; and in power of conviction both these ks can compare with anything in the O.T.

he reason why Dr Robinson has reached this unsatisfactory tion is because he has attempted (with remarkable skill and great ning) to estimate the revelation of the O.T. by its achievement l has not taken into account its *failure*. That the demand for sacrifice he Law was not enough he acknowledges freely; but that the phets were equally inadequate in their demand for penitence, cy and humbleness alone he does not recognize. The O.T.'s last d is that it can find no way to procure man's righteousness before l. It is not true that "the chief truth for which the prophets ve" (p. 216) was that Yahweh desires mercy rather than sacrifice; n mercy (as chapters 63 and 64 of Isaiah hint and as Job most ex- itly asserts) will not achieve righteousness. Dr Robinson's blindness his point makes him strangely misunderstand the book of Job; its n subject is not, as he implies (pp. 256-7), the problem of innocent ering, but that to which this problem leads Job, the problem of righteousness of man before God; and the book gives no solution, nly makes it clear that in the O.T. there is no solution to the blem. It is, then, perhaps not surprising that the main deficiency Dr Robinson's work is that he has made no attempt whatever to

take the prophets seriously as prophets; any quality of looking forwar in their utterance seems to him (p. 160) irrelevant.

His failure to make a convincing case for the inspiration of th O.T. is characteristic of all who attempt to interpret the O.T. b itself, without any reference to the N.T. The O.T. is either an ir complete book which points beyond itself, or it is an interesting bu not uniquely inspired one. Our authority for accepting it as inspire is the fact that it only makes sense to us through the N.T., to whic both in achievement and failure, it points us. This view of the O.T involves no blind obedience to authority, but as patient and honestl critical an examination of the O.T. as Dr Wheeler Robinson has s before us. This is perhaps his finest and most useful contribution t the study of the O.T.—his patient and large-minded critical spiri His is, in this sense, an example which even the most typologically minded of us must be careful never to cast aside.

Richard Hanson.

Queen's College,
Birmingham.

The Church of England in the Twentieth Century. Volume By Roger Lloyd. Longmans, Green and Co. 15s.

"A good many years have still to pass before it will be possible eve for a professional historian to write the history of the Church England during the first twenty years of the present century. Th book, then, is not a history as historians understand the word. . . . I had to find a name for it, I should call it a Meditation upon an Histor Theme." Thus Canon Lloyd describes the aim and character of h newest book. It is admittedly a difficult task to write contemporar history; and he deserves the thanks of readers for the courage wit which he has attempted the task, and appreciation of the measure success which has attended his effort, though it is impossible not t offer criticism of his carelessness in execution.

Inevitably any history is to a large degree the expression of ind vidual preferences and judgments. Canon Lloyd has a right to h own predilections and judgments, and if readers differ from him i these respects, they should remember that in so doing they are simpl placing one individual impression against another. Canon Lloy starts from the position popularized by Canon Charles Smyth, tha "the life of the parish is Church history." His own sections on the li and organization of the contemporary parish are amongst the livelie and most interesting parts of his book. The choice of two of the mo controversial movements within the Church during this century, th Modernist and Anglo-Catholic movements, also affords an opportuni for spirited and provocative writing, as well as affording an insigh into the difficulties confronting the episcopate in their attempts govern their dioceses. The emphasis upon the importance of religio experience as a new standard of authority in the Church and as a mea whereby many individuals maintained the practice of the Christia life during troubled questionings about its intellectual basis is one the most discerning and useful of Canon Lloyd's contributions to th

erstanding of the ecclesiastical developments of our times. Perhaps most important and impressive of his chapters is that on the missary vocation and the ecumenical movement of the present century, which he sees the divine summons to the Christian Church in onse to the secular confusion and chaos of society throughout the ld. And his survey of the Student Christian Movement and of the methods of training candidates for Holy Orders in the Church ngland brings freshness of approach and interpretation.

or all these things the reader must be grateful to Canon Lloyd. true that one may differ from his interpretation on many points. n persuaded that neither in relation to the Modernist controversy to the Anglo-Catholic movement has he penetrated to the fundaal significance of the facts which he describes. I think, further, he relies too much on second-hand sources (such as the numerous ations from the works of writers of the period which are taken biographies of leading churchmen instead of from the writers nselves); and there are some astonishing gaps in the list of books h he quotes and on which he relies for some of his leading chapters. n Canon Lloyd's volume one might imagine that the Evangelical y had disappeared from the Church of England. Certainly one d not suppose that the northern province during his period raced the solid phalanx of Evangelical Bishops: Moule of Durham, vasse of Liverpool, Knox of Manchester, Diggle of Carlisle, and e of Chester, not one of whose names figures in Canon Lloyd's in. It is a surprise, moreover, to find no reference to Creighton's works to Mrs Creighton's biography in the index, and I cannot remember quotation in the book. Yet surely Creighton has as much claim to considered a formative influence as Patrick Bronte, Robert Dobson, John Skinner, who are given place amongst makers of "The Vican Legacy." From Canon Lloyd's devotion to the importance of parish and of the parish priest I should have expected some susd historical sketch of the fortunes of a large industrial town—say ecclesiastical development of Leeds from the beginning of Hook's riate to 1914—as illustrative of the actual history of parochial lopment during the last and present centuries. Nor may these points ismissed as either individual prejudices or matters of minor moment. is not possible to pass over the author's carelessness in what port to be statements of fact, not of opinion, even though he ns only to have presented "a meditation upon an historical ne." The careful reader will notice that pp. 93-94 represent insertion of new matter to replace the material contained n the book was first issued by its publishers and then hurriedly drawn. The reason for this withdrawal was that Canon Lloyd made what purported to be statements of fact about the circstances of publication of the Rev. J. M. Thompson's *Miracles in the Testament* which had no foundation in fact. It was not a case of ression of adverse criticism of the opinions contained in the book, of matters of fact. It is permissible to regret that opportunity d not have been taken of the withdrawal to revise other misstateats. Here are a few, collected from the first half of the volume.

The Bishop of Chichester will no doubt be surprised to learn that h "great biography of Randall Davidson was written in the deanery Canterbury" (p. 8, n. 1), since Dr Bell was consecrated to the see Chichester on June 11, 1929, and Archbishop Davidson died o May 24, 1930. If Canon Lloyd is on terms of sufficient intimacy wit "a modern church historian and parish priest," now Canon an Chancellor of Lichfield Cathedral, to quote from a private lett (p. 14), it is a pity that he does not spell his correspondent's name a the author of *A History of the Church in Blackburnshire* himself spells i Dr W. Sanday is described (p. 76) as "Regius Professor of Divinity a Oxford," an office which he never held. Of Canon Streeter's essa in *Foundations*, it is twice loosely stated that "it concerned the resu rection of Jesus" (p. 94) and that it was "the most notorious essa in the book, that on the Resurrection" (p. 95). The title of the essa was *The Historic Christ*, and only the concluding section dealt with th resurrection. Professor R. H. Kennett, Regius Professor of Hebrew a Cambridge, would no doubt have been considerably surprised t find himself presented as "Professor E. M. Kennett of Ely Theologic College" (p. 102); whilst a glance at *Crockford* would have establishe the fact that "a priest calling himself A. F. Webling (the name is pseudonym)" (p. 131) is none other than the incumbent of Risby nea Bury St Edmunds whose name is A. F. Webling and whose boo have been published under his own name. It may perhaps be said tha these are minor slips; but their cumulative effect is to convict the writ at least of gross carelessness, and to create a doubt of his reliabilit No reader can be expected to check all the quotations and statemen of such a book as Canon Lloyd's; but when he finds a number of in accuracies, of which these are a selection, on points easily capab of verification, he may doubt whether the author has appreciate sufficiently that the basis of historical composition is careful accurac in detail. "This book, then, is not a history as historians understan the word." But it is much to be hoped that in preparing his projecte second volume Canon Lloyd should be accurate in detail, shoul rely less on second-hand quotations from authors whose works he di cusses, and should acquire a more extensive acquaintance with th literature on which the writing of a history of the Church of Englan in the present century should be based.

NORMAN SYKES.

CAMBRIDGE.

PÉGUY AND "LES CAHIERS DE LA QUINZAINE." By Daniel Halév Dobson. 12s. 6d.

Although the name of Charles Péguy was known in England befo the war, largely owing to stray zealots of the Roman Missions amo us, only after the disaster of June, 1940, did it become in France sign in the sky, a banner round which to rally and revivify the youn Thus Péguy has come to pass for a writer of profound influence. I reality the influence is factitious. The majority of his admirers tu out to have never read him. They know that he was the son of

lowed chair-mender at Orleans, that he went to the Ecole normale
périeure, that he made a pilgrimage to Chartres Cathedral, and that
was killed in action early in the war of 1914. They make use of him
order to exalt an insubstantial faith and to popularize vague words
mystique; in order to speechify about cathedrals and the fields of
pling corn, and to disseminate fantastic portraits of Joan of Arc
ched in an appalling demagogic jargon. But they turn out not to
ve opened his books.

The reason is that most of his prose writings are unreadable. Péguy
nt his life pen in hand. He set down whatever came into his head
l with little or no pretext. He is the embodiment of a mind utterly
rdered, impatient of restraint, and going astray in every direction.
w and then, visited by a fleeting lucidity, he produced a few pages
ing a burly vigour, wherein great squalls of language sweep all
ore them. Such pages are exceptional. The majority of his laboured
l incoherent pamphlets wage war on phantoms. Him they did
serve for excreting in frightful tumult a chaotic lumber of sub-
ntives. A mind dazzled by his pathos and moved by the noise of
tumid and stubborn eloquence is a mind confused.

In 1910, however, he began to write verse, and his poems are what
ieve him for literature. They contain all the defects of his prose,
schooled by prosody. The words fall on their feet, the images
nect, and an ardent sap swells his fruits of the soil. The lines
rch steadily on to the concluding illumination of an invincible
pe. As poet, Péguy has been justifiably compared with D'Aubigné,
t violent, uncompromising Protestant, who lived in the sixteenth
d then wrote in the seventeenth century.

It is not Péguy himself, but the men around him that have had the
luence. Romain Rolland was first his teacher and then, in a sense,
disciple. There was Georges Sorel, parent, or at least a progenitor,
both post-1918 totalitarianism and the post-1917 proletarian
umphs; and Julien Benda, who won notoriety between the wars by
gnosing the *trahison des clercs* and clamouring *Delenda est Germania.*
ere was Daniel Halévy, who was to resuscitate with far greater
cess as *Les Cahiers verts* Péguy's *Cahiers de la quinzaine.*

Halévy, son of the historian of our philosophical radicalism, and
ndson of the author of exquisite operettas, has an infectious gift
emotional reminiscence. Last spring in Paris, as he publicly ex-
nporized about his past, I fell under its spell. In the pages of this
nslation, of which the type has been sloppily composed and sloppily
rrected, and in which "commander" appears for "major," "rally"
"fall in," "manifestation" for "demonstration," and there are
ier symptoms of a palsied grasp of both French and English, I
ited for the spell in vain. Moreover, what anybody unable to read
French original will make of the account of Péguy's struggles,
atuations, and feuds in the pre-1914 Paris in which I grew up and
books about which even I begin to have had enough, I cannot
agine.

MONTGOMERY BELGION.

PETERBOROUGH.

A Woman of the Pharisees. By François Mauriac. Eyre and Spottiswoode. 9s.

There are families of fiction that cut across all national and even religious frontiers. Thackeray and Balzac, Dickens and Hugo, Scott and Dumas, are obvious pairs which jump to the mind—pairs of authors who, despite disparities of national temperament, display a family likeness. The literary tradition of Russia is vastly different from our own; but, even so, there is a family resemblance between Dickens and Gorki and what is probably a more accidental (and certainly more temperamental) likeness between the novels of Dostoevsky and *Wuthering Heights*. In recent years, however, it would seem that the French novel has been broadening its vision by narrowing its perspective; and the result is an intensification of those literary elements that are rather specifically French—a scintillating artistry that is in danger of becoming purely cynical when in the tradition of Montaigne and of religiosity when in the tradition of Pascal. Georges Bernanos and Paul Claudel are decidedly of the latter, Gide and Proust of the former; but it would seem that François Mauriac (the first of whose cycle of novels has appeared in English) combines elements of both traditions. No doubt he is of Pascal rather than of Montaigne; but it is important to remember that Pascal and Montaigne were, however different, both in revolution against the mental climate of their age.

There is an agony about this type of French novel that is more vivid and at times more suffocating, than the substance of life that it endeavours to reflect. Those frowsty interiors of Bordeaux, evil-smelling streets and an atmosphere of greed and lust that invades such glimpses of high life as we get, exuded from post-Revolution aristocracy that is as completely bourgeoisized as a ruling class can be; but the personal perspective is so vivid and natural. The career of Thérèse Desqueryous, the interplay of such characters as Jean Auzevedo, Abbé Calore and the innocent Rose Revailou are so presented that the theological perspective cannot possibly be divided from the story. It combines the "moral" of a parable with the stark realism of a Hogarth engraving.

Mauriac knows, as few modern novelists know, that in treating of the world's ailments he is treating of sin, nor is that sin the "shadow of good." The human comedy for him is a Comedy of Good and Evil. The Christian religion is also (at least in part) the truth about human nature; and this novel, *La Pharisienne*, makes an admirable introduction to his work in England because it does show how folly, crime and repentance must be its problem if it is to be displayed with the highest artistic integrity. Of course there are those who will argue that that is all wrong—that the Russian Marxist and the French existentialist novel are equally bad art, and that *Anna Karennina* and *Madame Bovary* would have been ruined by what has been called a touch of "idealistical cosmetic." The truth that these critics have failed to grasp is that to erect a frontier between fiction and philosophy is to forget that fiction thrives on imaginative truth; and that while imaginative truth is not the same as either historical or mathematical truth, it is never

less Truth. It was Aristotle who said that poetry was more historical n history—at least, it is nearer the centre; and to deny this would be assert that an account of a local football match in the local "rag" earer to the essential truth about life than is *Macbeth*. The modern an novelist, by calling sin a disease, paints the human problem dically instead of theologically, and imagines that he has produced ork of art by reducing the world to a clinic.

t has been said of François Mauriac that he does not only observe , he experiences it, and the incarnational approach is itself, of rse, peculiarly Christian. Thus he can create a world of sordid mour and squalid triumphs and *make redemption seem worth while*. knows that pity is a fruit of love and that the crimes and follies of anity, however detestable, have nothing to do with the essential ableness" of human beings. Shakespeare, Goethe and the Greek edians have all been concerned to display Man as essentially a ature of dignity, even when stuck in the mire of his own sinful ure. Œdipus, Faust, Othello—there was evil in them all; but they towered, or were capable of towering. That "something" in them kind of relic or echo of what Man was before the Fall—lurks in y human being and is the thing that God can salvage for Heaven devil cannot be reclaimed). The author who fails to portray an life in these terms is just failing to be spiritually realistic; and just this spiritual realism that gives so much range and vitality Mauriac's fiction.

Ashley Sampson.

ONDON.

E Splendour of the Rosary. By Maisie Ward. Sheed and Ward. 12s. 6d.

t is commonly thought that the Rosary is a mechanical, not to say erstitious, method of prayer. Wrongly used it may, of course, be h, but in itself it is nothing of the kind. Rightly used, it is a most ible devotion, varying infinitely with the needs of the person using growing with his spiritual growth and knitting up all parts of his plex being into the act of prayer. Not everyone is attracted by it, those who are not can leave it alone, those who are, and particu- y those who are perplexed by its apparent contradictions, should d Mrs Ward's book a valuable possession.

The first part is an explanation of the Rosary for those who know hing about it. Here Mrs Ward explains lucidly and attractively nature, its applicability to different sorts of people, the ways in ich it may be used and something of its psychology. There is also hapter on the historical development of the Rosary and its feast ich is interesting and, so far as I have been able to check it, urate, and another, rather less good, on its theological background. Mrs Ward writes with an infectious enthusiasm which is attractive l moving, and she keeps us in close touch with reality. The Rosary her is no mere "devotion," but a means of bringing the soul face face with reality, truth and God. Some readers will find her rather uberant and discursive in places; nevertheless, these chapters should

lead to a real understanding of this way of prayer and provide material for much thought.

But this is not only a book about the Rosary, it is also a Rosary book inspired by Fra Angelico.

It was a happy inspiration which led Mrs Ward to write her book round the paintings of the Dominican artist, for nowhere is the splendour of the Rosary more gloriously portrayed, and the soul must be dull indeed that is not stirred to prayer by simply looking at them. The reproductions here given are of the greatest practical value, recollecting, as they do, the sense of sight, holding and guiding the imagination by their beauty and, by their spiritual insight, leading the spirit to contemplation; while Miss Caryll Houselander's prayers, hammered out, as they were, in the midst of the Doodle-bug infestation of London, give what words are necessary to point the acts.

One could have wished that Mrs Ward had restrained her own pen here, for the considerations on the mysteries come with a sense of bathos. It is possible that some souls find chatty thinking congenial in prayer, but it is out of tune with the saying of the Rosary. Fra Angelico and Miss Houselander give us all we want here.

Baulking. F. P. Harton.

Christians and Pagans from Constantine to Augustine. Part I. By H. Muller. Union Booksellers, Pretoria. 14s.

This study of the official or governmental relations of Christians and pagans forms part of a larger work of which the cultural and literary background remains to be published. It is a competent survey rather than an original contribution, a useful summary rather than a profound re-interpretation of the evidence. Quite the best part of the work is the discussion of the evidence of coins, inscriptions and edicts relevant to the subject. There is a genuine attempt to define clearly the policy of the various emperors and the motives which led to their adoption. The stages by which the Empire passed from benevolent neutrality through religious tolerance to whole-hearted support of Christianity are well and clearly set out. On the vexed problem of the policy of Constantine the author personally follows N. H. Baynes, though a fuller account of his proceedings with regard to the Council of Nicæa and the rise of Donatism would have added weight to his contentions. He summarizes recent discussion of the so-called Edict of Milan, but omits entirely any consideration of the possible Council of Antioch of 324-5, which would have an important bearing on the intervention of Constantine into the Arian controversy. I incline to the view that the social legislation of Constantine had a more Christian flavour than Dr Muller is inclined to allow. The motive underlying the prohibition of branding in the face surely suggests as much. His final assessment of the infiltration of Christianity by pagan ideas might need rephrasing, but a final judgment must await the publication of his second volume. The breaking up of his book into small sections with sub-headings is irritating rather than helpful, and rather suggests a lack of continuity. The book is badly

nted and the number of misprints is not in the least covered by the of corrigenda inserted at the end. It remains, however, a useful mary of the evidence on the subject, though students will need to further afield for thorough and independent contributions to the ject.

H. E. W. TURNER.

NCOLN COLLEGE,
OXFORD.

COND CENTURY CHRISTIANITY. By R. N. Grant. S.P.C.K. 6s.

his little book is a translation of the fragments of second-century ristianity which are not otherwise generally available to readers. e writer wisely leaves them to speak for themselves and confines nself to the barest necessary comments. He arranges them roughly schools connected with Asia Minor, Syria, Egypt and Rome, luding rather loosely under the last head material from Gaul, rinth and North Africa addressed to or of special interest to Rome. is sheer gain to have such a source book for students and general ders, and especially welcome are the fragments of Heracleon's mmentary on St John, the fragments of the Alogi and the Marcionite ossier." The Bibliography is up-to-date and contains many good ggestions. It might, however, have been better to add some of the ndard histories of doctrine and Church histories for further back- und reading. While in his Introduction Prof. Grant rightly phasizes the infinite variety of second-century Christianity, his nclusion (following W. Bauer) that there is no sharp dividing line tween orthodox and heretics needs considerable qualification. ere was a large Christian penumbra of the Gnostic type, but it mains a highly debatable point to what extent this can be regarded w, or even was regarded then, as within the ambit of second-century ristianity. Further, many of the passages which he quotes indicate growth of a Christian paradosis and the reaching back into the ditions of the past. The solution of the difficulty, which might ve been more clearly emphasized, is that orthodoxy was an organic ng, rejecting heresy rather as the healthy body rejects a virus, an a closed system with a hard-and-fast dividing line separating from its competitors. Left as it is, the conclusion of Prof. Grant is sleading. But this deficiency in no sense detracts from the solid rth of the service which he has done alike to scholars and the neral reader who wishes to find an opening into a little-known and scure period of Christian thought and life.

H. E. W. TURNER.

INCOLN COLLEGE,
OXFORD.

SHORTER NOTICES

Men and Movements in the American Episcopal Church. By E. Clowe Chorley. Scribner's (New York). $4.00.

A History of the Diocese of Albany, 1704-1923. By George E. DeMill The Church Historical Society (Philadelphia). $2.50.

Priesthood in Action. By Wallace Edmonds Conkling. Morehouse-Gorhar (New York). $2.50.

Dr Chorley is the historiographer of the American Episcopal Churc as well as being founder and editor-in-chief of the *Historical Magazin* The publication of his Hale Lectures, delivered in 1943, which is th fruit of his life study, has long been awaited. We may say at once tha the book amply fulfils one's rosiest expectations and is likely to remai the standard textbook for the field it covers. The author does nc concern himself primarily with the outward history and progress of th Protestant Episcopal Church, although incidentally one learns muc of this from his pages, but rather he is concerned to give us a history c theological thought in the American Church. This purpose is achieve by sketching the history and outlook of the various movements in th Church—Evangelical, High Church, early Catholic, Broad Churcl Anglo-Catholic, Ritualistic, Low Church, Liberal Evangelical, an Liberal Catholic—from, to use Dr Chorley's phrase, "the new stanc point of personality." Thus we are presented with brief sketches c most of the leaders of Anglican religious thought in America fror colonial times almost to the present day. These sketches are brillian and such men as Philander Chase, Bishop Hopkins, James De Kove and a score of others, who are at most but names to English reader become vivid personalities. These sketches, however, are not designe only to make us acquainted with representative American Churchmer rather they are designed to show how these men formed and influence the various parties they represented. The story is not always edifying and the bitterness of party strife which characterized so many of th episcopal elections would be a disgrace to secular politics, let alone t the election of chief ministers of Christ. This Dr Chorley admits and h does not seek to minimize the scandal to religion caused by suc exhibitions. On the other hand, he refuses to take sides, and he is s good an historian that it is practically impossible to detect where hi sympathies lie. Facts throughout the book are allowed to speak fo themselves and there is the minimum of interpretation. In only on place does the author seem a little unfair, when he says: "With th possible exception of Pusey, the Tractarians showed little or no interes in the welfare of the common people." This is certainly not true of th Vicar of Hursley or of Isaac Williams, while Pusey's work in Eas London during the cholera epidemic of 1866 should in itself be suff cient to justify the deletion of the word "possible". The bibliography i full and a certain number of annotations add to its usefulness. It doe however, contain one or two gaps: *The Proceedings at the Trial of th Rev. O. S. Prescott* (Philadelphia, 1880) should be mentioned as throw ing much added light on the Prescott case, while Dr F. Vaughan

ory of the Free Church of England, otherwise called the Reformed Episcopal rch (London, 1936) contains much valuable material on the Cumsite schism. In the case of this schism one would have liked some rence to the decisions of the Lambeth Conference in the matter, the recent movement in certain quarters for the recognition of validity of the Orders of the Reformed Episcopal Church.

DeMille is already known for his history of the Catholic Revival ne American Church, in which he showed himself a strong advocate sober and strictly Anglican Catholicism. This has helped to make present work the labour of love that it obviously has been, for a erate Anglican Catholicism has been a distinguishing feature of t of the leading figures of the diocese of Albany. The diocese was not tituted until 1868, and more than half this book is concerned with early history of that part of the diocese of New York now contained in it. This early history is of particular interest since it is an epitome ne history of the American Church as a whole. A distinguishing ure of the early period was the Mohawk mission, though DeMille's rative here does not supersede the earlier works of Klingberg and ekker. In the later period interest inevitably centres largely round outstanding figure of William Croswell Doane, first Bishop of any, who occupied the see for forty-four years of remarkable ansion and consolidation. One may hope that Fr DeMille will ider filling a serious gap in American Church history by giving us ll biography of Doane. It remains to say that the book is extremely produced and agreeably illustrated.

he Bishop of Chicago's *Priesthood in Action* is a practical work on *ralia*. Those who look for anything new or startling in it will be ppointed, but, writing from the Anglo-Catholic point of view, the op has much practical wisdom to impart. The book is divided into parts. Part I deals with the administration of the Sacraments and Offices of the Church, while Part II is concerned with details of ochial administration. There is a chapter on preaching, with a full of suggested subjects for sermons. Although the "blurb" singles this chapter as of especial value, it strikes us as perfunctory and the ested subjects as lacking in imagination.

HENRY R. T. BRANDRETH, O.G.S.

ORTHOLT PARK.

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ession of Faith. By Peter Baker. Falcon Press. 7s. 6d.

stead of going up to Cambridge in 1939, Peter Baker volunteered he Forces, and passed from the ranks, by way of work in the War ce, to command Phantom reconnaissance units in Africa, Italy, nce, and Belgium, and thence to Oflag 79. All this, or as much as security authorities will allow, Mr Baker describes in a slick, nalistic style. As he passed, with an almost charmed life, on his ntures, he found time to write, to publish, and to mingle with ticians and others who think and talk. Here Mr Baker seems more erable. His descriptive and reflective passages read rather like a conscious broadcast script. The get-up of the book is disappointingly

poor. Finally, his faith, political and religious, which we are mean to watch develop, appears to be a combination of the military prowes of England, the beauty of his family's country house, and public-schoo religion—all of which seem to be of but limited value to the post-wa world. His driver's remark, "The world's full of talkers who tell u what we ought to do. Well, let them tell me how to get this b—— jeep out of the mud!" might have provided him with a better starting point from which to develop a confession of faith.

J. H. CHURCHILL.

CAMBERWELL.

Preaching Values in the Bible. By Corwin C. Roach. Cloister Press Louisville. $2.50.

This is an excellent book for ministers of religion expected to launc a weekly discourse with a reference to the Bible. The suggestions are a novel as they are manifold: no possible biblical subject, from Agur an Lemuel (a sermon "to allay our own racial prejudice") to Palestinia caves (*cf.* air-raid shelters—selfish modern man), seems to be overlooked with the exception of the actual message of the Bible. So the autho says little of "the eternal and immutable morality of saving grace fo an indelible sin", the gospel the apostles preached with some measur of success. But *tempora mutantur. . . .* "*Next Sunday's Sermons:* A.M The Hair of Two Heroes; P.M. The Prince with the Big Head" (v Roach, pp. 229, 141). Again, it is true that in the chapter on th Archæology of the Bible, I expected more about the Exodus than bare allusion to its disputed date. But why preach on the Exodus whe I am offered a powerful sermon on the squatters of Palmyra (p. 171)?– an illustration of the principle (p. 54) that the Bible becomes mor relevant to each succeeding generation.

WILFRID BROWNING.

HAWARDEN.

The Existence of God. By Eric G. Jay. S.P.C.K. 4s. 6d.

This is a popular exposition of St Thomas Aquinas' five ways demonstrating the existence of God. If it is designed for the man in th street, one would guess that its appeal is rather too philosophical fo his digestion. But as a summary handbook of proofs for those who a ready to state them in the language of the man in the street it is usefu and lucid. No doubt this is the purpose for which the author intends i

R. P. C. H.

NOTE.—Bishop T. K. Shen, who has been charged with the task building up a new theological college for the Church in China, woul be grateful for the gift of theological textbooks or donations for th purchase thereof. Books or donations should be sent to Mr Saunder C.M.S., 6, Salisbury Square, London, E.C. 4.

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